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Poetry.

GOD'S PROMISES.

BY MARIE.
Lord, I believe. The cross of care
That crowd upon my tired heart,
I bring to thee. No other love
Could lift the load, release the smart,
Strengthen the day the promise gives
Because thou art, the sovereign lives.

Lord, I believe. The rain of tears
That dim these weeping eyes tonight,
From never leave the rainbow arch,
The sun of love and life and light
Shine on our calm and happy
Tardies of our western sky.

Lord, I believe. The hushed sounds
That ring upon my weary ear,
Down on the still, small voice that speaks
In solitude—true and clear,
Lord, here am I. Thy will reveal,
And thy blood seal I know.

Lord, I believe. The cross-hair,
The night is dark, and long the road,
Gone the light that once bowed
"Nath' sharper cross and heavier load."
The wounded feet that five have trod,
And marked with blood the slandering soil.

Lord, I believe. My unbelief,
My weakness, and my wrong forgive,
Trod, trembling, troubled, let me touch
Thy garment-hem, and I shall live,
For wounded, sin-fil, though I be,
God's promises are all for me.

Communications.

THE RESURRECTION VS TRANSMIGRATION.

BY R. G. HEWLETT.

NO. IV.

THE TIME OF THE RESURRECTION.

Here again this transmigration

idea is against the Word of God,

as that idea teaches that the spirit of

each individual on the death of the

body, or shortly after, enters singly

into the resurrected state as it

then enters a new body which to it

is the resurrected body. Whereas

the Scriptures teach a general resur-

rection at some time or times

yet future, which God has appointed,

in his power, and conformed to

his wisdom. Of this time, Christ

spoke when he said to his disci-

ples, "This is the Father's will that

hath sent me, that of all which he

has given me, I should lose nothing,

but should raise it up again at the

last day."

"And this is the will of him that

sent me, that every one that seeth

the Son and believeth on him may

have everlasting life, and I will

raise him up at the last day."

"No man can come unto me except

the Father which sent me draw him,

and I will raise him up at the last

day." See John 6: 35, 39, 40,

41, 44 verses.

"Martha saith unto him (Jesus)

I know that he (Lazarus) shall rise

again in the resurrection at the

last day." See John 11: 24.

"Jesus saith unto her, I am the

resurrection and the life, he that

believeth on me though he were

dead, yet shall he live." John 11:

24, 25. "Mourn not at this, for the

hour is coming in which all that

are in the graves shall hear his

voice, and shall come forth." John

5: 28-29.

"Spirits are not in the graves, but

dead bodies; so the bodies shall

hear and come forth at God's ap-

pointed time. They that have

done good are to be recompensed

at the resurrection of the just." Luke

14: 14. All shall rise.

"Christ the first fruits, afterward

they that are Christ's at his coming."

1st Cor. 15: 23.

"For the Lord himself shall de-

scend from heaven with a shout,

with the voice of the Archangel

and with the trumpet of God, and

the dead in Christ shall rise first."

1 Phil. 4: 16.

Paul says, "Behold I show you a

mystery; we shall not all sleep,

but we shall all be changed, in an

eye, at a last trump, for the

trumpet sh. sound and the dead

shall be raised incorruptible, and

we shall be changed." 1 Cor.

15: 51-52.

The dead Christians are to be

raised, and the living Christians

changed when Christ comes."

John says of the last judgment, "I

will raise the dead, small and great,

and stand before God." Rev. 20: 12.

So, "the last enemy that shall be

abolished is death." 1 Cor. 15:

GAMBERELL & WHARTON, Proprietors.

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CLINTON, MISS., THURSDAY, JULY 9, 1885.

NO. 22

BAPTIST RECORD.

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TO ADVERTISERS.

A limited number of select advertisement will be admitted into our columns, but no advertising will be admitted at any price, if we know it. If one gets in, it will be promptly exposed, when discovered.

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there is no such victory and never

will be.

Poor deluded Paul! Vain

groanings to last always, of which

he speaks when he says, "Even we

ourselves groan within ourselves,

waiting for our adoption, to wit:

the redemption of our body." Ro-

mans 8: 23.

So Paul waited and hoped for

the redemption of his body. Vain

waiting, deluded hope, if trans-

migration be true! But with

Christ to back him, Paul is not des-

tined to disappointment finally,

though he tarry long. Christ says,

"I have the keys of death and of

Hades." Rev. 1: 18.

Therefore, as keys are symbols

of power, to open, etc., Christ has

the power over death and Hades,

and in the God-appointed time it

will be manifested by the bringing

forth of all the bodies of mankind

that have died, from the grave,

for in Christ shall all be made

alive."

So, death will be destroyed, no

longer having the dominion over

any. And death and Hades hav-

ing given forth the dead that were

held captive by them shall be cast

into the lake of fire.

At the opening of the fifth seal,

John saw underneath the altar,

the souls of them that had been

slain for the Word of God." Rev.

6: 9.

"The spirits" the souls, the spir-

itual part of the martyrs. There

is no intimation of their being

clothed with bodies, they were

waiting in a state of expectation.

"And there was given to them

to each one a white robe, and it

was said unto them that they

should rest yet for a little time,

until their fellow-servants also,

and their brethren which should

be killed as they were, should be

fulfilled.

Again, the Scriptures teach that

not only are our present bodies the

subjects of rewards and punish-

ments in this life, but that they

shall be in the future. Christ says,

Matt. 10: 28, Luke 12: 4-5.

"Fear not them which kill the

body, but are not able to kill the

soul, but rather fear him which is

able to destroy both soul and body

in hell." "And if thy right eye

causeth thee to stumble, pluck it

out and cast it from thee, for it is

profitable for thee that one of thy

members should perish, and not that

thy whole body go into hell." Matt.

5: 29-30.

But transmigration says, "No

danger of the body going into hell,

(Gehenna) for it shall stop forever

in the grave. Again Christ says,

"And these shall go away into ever-

lasting punishment." These

these addressed will be persons

possessed of bodies natural or oth-

erwise. If natural, transmigra-

tion is false, if other kinds of bod-

ies, then God has created and sent

to hell bodies that have never sin-

ned; which is contrary to his jus-

tice, and therefore cannot be.

To state the idea of newly cre-

ated bodies being sent to hell to en-

sure eternal punishment, is to re-

fute it, as it is contrary to all of

God's principles of government.

And yet if the bodies of the right-

eous are not raised, and their spir-

its transigrate, it is also true

that the bodies of the wicked are

not raised, and that their spirits

transigrate, for the Scriptures

make no difference here between

these two classes. If the one class

is not resurrected, neither is the

other. If the idea that the one

class is sent to hell in newly cre-

ated bodies that have never done

either good or bad, to be punished

in both body and soul forever, is

absurd, equally absurd is the other

idea that the spirits of the righte-

ous are to enter newly created bod-

ies that have never done either

good nor bad, and both be rewarded

together forever.

God teaches that both body and

soul are to be rewarded or pun-

ished according to conduct in this

life, whether it be good or bad,

and that their rewards and pun-

ishments are everlasting.

So if God be true, transmigra-

tion and Science be heard?

MISSION ITEMS.

THE WORK OF THE NORTHERN BAPTIST

HOME MISSION SOCIETY.

A notice of the home mission

work of our Northern Baptist

brethren must be interesting to

the readers of the Record, espe-

cially since the work of that society

reaches almost every Southern

State, and reckons as expended

during the year past over five hun-

dred and twenty years of labor.

The following synopsis is from

the Society's Board report at the

Saratoga Anniversaries, as pub-

lished by the Examiner:

The Society's operations have

been considerably during the past

year in forty-five States and Ter-

ritories, also in Ontario, Manitoba,

British Columbia, and in two States

of the Mexican Republic. The

whole number of laborers support-

ed wholly or in part has been

seven hundred and two, being

fifty-eight more than last

year, and four hundred and

six more than six years ago.

They have been distributed as

follows: In the Eastern States,

14; in the middle and Central

States, 52; in the Southern States,

192; in the Western States and

Territories, 125; in the Canadian

Provinces, 6; and in Mexico, 11.

French missionaries have wrought

in six States; Scandinavian mis-

sionaries in fifteen States and Ter-

ritories; German missionaries in

eighteen States and Territories.

Among the foreign population,

there have been 145 laborers;

among the colored people, the In-

dians, and Mexicans, including

teachers, 191, and among Ameri-

cans, 333. The Society aids in

maintenance of seventeen estab-

lished schools for the colored peo-

ple, the Indians, the Mexicans, in

addition to a day school for the

Chinese, and two schools in Utah,

for the means for whose support

from the New England Women's

Home Mission Society. The mis-

sionaries have represented ten

nationalities or peoples, viz.: Am-

ericans, Germans, French, Swedes,

Danes, Norwegians, Welsh, In-

dians, Negroes, Chinese.

Baptist Record

J. B. GAMMARELL, } EDITORS.
GEO. WHARTON, }

CLINTON, MISS.

Thursday, - - July 9, 1885

Editorial.

Receipts—Henceforth, subscribers will find their receipt folded in their paper. Please preserve it for reference.

NOTES AND COMMENTS.

Box us up a Baptist preacher and send him to this wicked swamp.—E. C. ALDRIDGE, Glenora, Miss.

Dr. Bright has been connected with the Examiner thirty years. He has made it a bright and a great paper.

Prof. H. H. Harris, the able Greek scholar, has been elected chairman of the faculty of Richmond College.

The Alabama brethren expect some important changes in their plans of work at their next meeting. We shall watch their movements with interest.

Beecher's utterances as expressions of Christian, or scientific, or political thought are utterly worthless and frequently mischievous, and sometimes worse.—ALABAMA BAPTIST.

We hope to meet a goodly company at Aberdeen, and that each one will have something for the College and Mission, and the Rev. one too. Can't the brethren carry up 100 new names for us to the Convention.

The Senior goes this week to the Louisiana Convention. He hopes to meet a large number of the true and strong men of Louisiana. The next issue will contain full notes of the doings and sayings of the meeting.

Washington Lee University conferred the degree of D. D. on W. W. Landrum, pastor Second Baptist church of Richmond, Va. He was once pastor at Shreveport, where he is held in affectionate regards.

Bro. Henderson does not wish to reply to Brother Hewlett. With his article of explanation, he is willing to let the readers judge of the merits of the question. We think the matter has been sufficiently discussed.

A letter from that old hero, dear to the hearts of Louisiana Baptists, Eld. John Dupree, dated Stevensville, Ga., brings a greeting to the brethren in Louisiana. He wishes to see us.

We are sorry that he is suffering from a fall from his buggy. Mayor Harrison, of Chicago, has been making a strong fight against gambling in that city. He says now, "Gambling is at an end except in hotel rooms and at church fairs." We hope he will back the church fair gamblers, and deal with them, men and women, as the laws direct.

The Alabama Baptist has been sold, subject to the approval of the State Convention, to John C. Harris, Esq., and will be moved from Selma to Montgomery. We wish the new management much prosperity.—FLORIDA BAPTIST WITNESS. We wish no paper better than our Eastern neighbor.

Spurgeon has created a sensation in London by openly denouncing the wickedness of the higher circles of Society. He says, "Sodom in its most putrid days could hardly excel London." It is said that the great preacher has more influence in England than the "queen," and we hope his words will do good.

F. M. Law in the Texas Baptist Herald reviewing Bro. Martin says: "It is evident, to some at least, that there is need of more discretion exercised on this rebaptism business than some of our preachers seem to think." That is likely a remark close to the truth. It is a matter that should be handled with great consideration.

A discourse which excites laughter, which is replete with vulgarity, and which is talked about on the streets with coarse jokes and of the gospel of Jesus Christ. "Oh, yes, but this reaches a class of people who could not otherwise be reached at all." Possibly. But we do not see how it can reach anybody for good.—CHRISTIAN INDEX. That will do to meditate upon.

We learn from Bro. W. L. Burrow, of Burrow, Miss., that on the first Sabbath in June at Brush Creek church, Bro. R. Rogers was ordained a deacon, and Bro. John Lancaster was ordained to the eldership. Both brethren were examined in the ordinary way. The ordaining Presbytery was composed of the pastor Elder J. H. Byrd and Elder H. C. Spencer. Elder John Lancaster's office is Pochontas, Tenn. We extend him a fraternal welcome into the ministry.

A writer in the Reflector strongly condemns the American Baptist Publication Society for pushing its work on the attention of the Southern Baptist Convention. He assumes that we have nothing to do with the Society any more than with any secular publishing society. We protest against any such cold blooded way of arguing a religious question. That there is a business side to the question we admit, but there is a religious side, also. Is it really nothing to the Baptists of the South that there is one great fountain of re-

ligious knowledge from which we can all drink? Is it nothing to us that we can actually get better literature there than elsewhere? And is it nothing to us that the society is doing so great a work for Jesus? The man who can feel no interest in such a work because the society is located in another section of the country has very narrow views of Christian duties and privileges.

John Bright, the Quaker Statesman of England, believes all Europe is hastening to a great crisis, which will overthrow the existing forms of government. He declares that the rights and interests of the people are not considered, and that their substance is consumed in the support of great military establishments. The nobles are not wise enough to forestall the calamity by doing justice and regarding mercy.

The different temperance organizations of Richmond, Va., had a great meeting last week. They are moving ahead in the work, men, women and children. We hope it will not be long before every liquor dealer in the Richmond churches will be either converted or turned out. If our would do their duty in this matter, the devil would have to surrender many of his strongholds.—BALTIMORE BAPTIST.

"When you rise in the morning, determine that you will make some body happy during the day. It is easily done. A left-off garment to some one who badly needs it, a kind word to the sorrowful, an encouraging expression to the dejected,—trifles in themselves as light as air,—will do at least for the twenty-four hours. If you are young, it will tell you when you are old; and if you are old, it will help to smooth the road to the bottom of the hill."

As usual, society has been benefited by the entering into its midst of many educated young Catholics. Hundreds of young men and young women, with a thorough conviction of the efficacy of religion and of the saving influence of true morality, have gone out from our educational institutions to serve, we hope, as salt in society, which is threatened with decay by religious unbelief and moral laxity.—CATHOLIC EXAMINER. Let us hope for the best, but it is notorious that just where Catholicism is most predominant, there is the rot of "moral laxity" most abundant. Take Catholic Peru, for instance, with 23 per cent. of illegitimacy, and the fact stated by Bishop Spaulding that more than half of the saloon keepers of America are Catholics, and what shall we think?

THE PROHIBITION QUESTION.

The Convention which met at Montgomery, Ala., last week, has adopted a resolution in favor of prohibition.

Three hundred delegates represent "fifty-four counties; and, besides these, there were many visitors.

The first Convention, four years ago, numbered about forty-five. This may serve to indicate the growth of the prohibition sentiment in this State.

Large as was the number in attendance, it was not more imposing than the character of the delegates. They were from all the professions, and stand high in their callings.

These are as far removed from lunacy as any body that ever assembled in Jackson. To look into their faces one could not help being impressed with their high moral and intellectual character, and their determination to carry through the reform they have in hand.

Our brother, Judge J. B. Chrisman, of Brookhaven, was chosen president. He is a deacon of the Brookhaven church, and circuit judge in that part of the State.

Brother J. H. Anderson, of the Kosciusko Star; Prof. Fulton, of the University, and Mr. Harris of the Meteor, Crystal Springs, were made Secretaries.

On taking the chair, Judge Chrisman made substantially the following remarks.

JUDGE CHRISMAN'S SPEECH.

"The march of civilization has brought us face to face with the question as to whether we will foster the Liquor Traffic or suppress it. The researches of thoughtful men, the extortion of patriots and philanthropists, have forced its consideration. All along the lines of political, scientific and philosophic thought, the question is predominant. We are compelled to take position one way or the other. We cannot escape the question if we would. We ought not to desire to postpone the solution if it we could.

"There is no dispute about what the people of this country pay annually for intoxicating liquors. It is a question of figures and statistics. It amounts to more in dollars and cents than does the civil service of this country—more than it costs to sustain the municipal, the county, the State and the Federal Government. The nation pays more for liquor in one year than one half of the national debt.

"But it is said in reply that the money is not lost, it remains among us; but gentlemen of the convention, the money paid represents the amount of productive labor that is lost, for it adds nothing to the commonwealth. It represents the heart-ache and heart-break of stalwart men as well as that of the

shallow and the fatherless. The man who attempts to put aside a question of its magnitude with a sneer, shows his want of common sense.

"A great deal of anxiety is manifested by certain of our fellow-citizens lest the advocates of Prohibition will force the question into politics. We do not desire to do so, but we are compelled to organize whatever may be the result. Without a close organization we shall not be able to influence the public policy of the State, and without additional legislation the present policy amounts to fostering the traffic.

We do not wish to disturb the balance of parties and hence we ask that the Legislature shall give us local option by counties and thus relegate it to communities that they may decide the question themselves.

Where by reason of public sentiment being adverse to the suppression of the traffic, it could not be enforced, it will not be adopted, but in communities where the people are educated upon the question, and morality is strong and combative, they will adopt it and it will be a permanent law.

Under our system, laws have to be enforced through the instrumentalities of juries and much of the odium which attaches to prohibitory legislation arises from the fact that it has been forced upon communities that did not want it.

"The principal burthens of government fall upon the counties. They are taxed to enforce the criminal laws and support the paupers. They settle disputes of their people and keep up their court houses and jails, and they ought to be allowed to say whether liquor shall be sold within their limits.

"It is not fair or just that a little corporation composed of twenty-five persons should in defiance of the public sentiment of the balance of the county, engage in the traffic and 'fly blow' so to speak, public sentiment and public morals."

A large Committee, of which Dr. Galloway was chairman, was appointed, on "Declaration of Principles." This Committee labored earnestly for near two hours, and brought in the following report, which we print in full, that our readers may keep close up with the movement.

DECLARATION OF PRINCIPLES.

We the friends of the legal and constitutional suppression of the liquor traffic in the State of Mississippi, in State convention assembled, acknowledge with profound gratitude, the steady, healthful, intelligent growth of Prohibition within our great commonwealth. From a small beginning

a dominant moral sentiment in many counties. The little country has become a mighty army. She could no longer than a man's hand, has overcast the heavens and rained its blessings largely upon every community. This success emboldens us to greater effort. The achievements of the past are a prophecy of yet grander things in the future.

Wherever good prohibitory laws have been adopted temperance has been suppressed and the good government has signally advanced. Prohibition does prohibit. Despite the prejudiced and partisan utterances of papers that favor license and the saloons, the history of Prohibition is an unanswerable argument in favor of efficiency. We only ask that prohibitory laws be administered with equal fidelity of other statutes, to secure communities their beneficial protection.

In view of the foregoing we affirm the following:

1st. It is the duty of all good citizens, irrespective of political parties, religious creeds, race or color, to promote in all possible ways the peace, order and prosperity of all the people.

2. We affirm that Prohibition proposes to deal with the traffic, not with the liberty of individuals; that society is forced to protect itself against the evils of the traffic by its Prohibition.

3rd. The importation, supply and sale of alcoholic beverages, authorized and sustained by the laws of the State, and everywhere shown to be the promoting cause of intemperance, resulting in crime and pauperism, ignorance and indolence, is endangering the public peace, corrupting to our policies, legislation and administration of laws.

4th. It is the purpose of this organization to restrict the sale of intoxicating liquors within the State of Mississippi the utmost of our ability by all possible moral and legal means. We therefore recommend all the friends of temperance to seek diligently the promotion of a strong temperance sentiment in their respective localities, and that our citizens avail themselves of the peculiar provisions of our present prohibitory statutes by refusing to sign their names to whisky petitions, by diligently circulating counter petitions, and by giving special attention to the sufficiency of bonds of retail liquor dealers and the faithful administration of our liquor laws.

5th. We favor the passage of a general local option law, providing by counties and we pledge ourselves to never cease our efforts till the right be accorded the people to decide by vote whether the matches of the age shall be vendid in the midst, said law not in any way be existing statutes.

6th. We further declare it our conviction that the cause of prohibition should not be entangled with party politics. Without disturbing the party affiliations of our citizens, we ask his support to great reform which should be perpetuated above the party tests for mere place and power.

7th. We believe it to be the policy and the duty of the friends of temperance in the State to support only those for the Legislature whose next approaching election was for a general local option law.

8th. That we consider it and unpatriotic to raise revenue from schools or any other purpose, and an article that has filled the heart with mourning and prostration, the highest hopes obtain the end of an education.

From this, it is seen that no change is made in the policy of the Convention. A minor favored asking the political conventions to commit themselves to local option by counties, but the belief was general that the dominant party will grant what we want next winter.

Prohibitionists should see it that the right kind of men to Jackson. Every candidate should be interrogated, and not a single prohibition vote cast for a candidate who does not come up the mark.

SISTER NANNIE DAVIS.

Last week we announced the death of the noble Christian missionary whose name heads this article. Many hearts were saddened by that announcement. The particulars of that sad event, as related from Brother Davis, are as follows: While about her work, she was seized with a violent type of fever, and a complication of diseases ensued. Her courageous cheerfulness of disposition helped her to overcome the

trials, her physicians recommended a sea voyage. According to the 24th of May Brother Davis took her and the little child and embarked for Madeira, when, was too late for the sea breeze to restore her wasted strength to the 28th, off Cape Coast, the mists came to her, "enter into joy of thy Lord." Her death was triumphant. She talked to the men in every quarter of the State. They were working, and so are the Ladies' Missionary Societies. The ever-faithful Antioch Society have forwarded their \$10. Clinton Society expects to raise \$25. And others are doing their full duty.

President Webb has a long report which is unavoidably crowded out this week. Dr. Sample reports \$35 collected on the five dollar pledges in the Mississippi Association, and in the hands of the Treasurer of that body. Will not every one of the brethren redeem his pledges at once. There is yet \$100 due on the pledges made to Brother Sample. We appeal now to readers of the Record who will not be called upon to give. Are there not many who will send directly to this office. We will give a printed receipt for every dollar given. Do you not owe the Lord something? Pay it now. This is all we can say. May God give us hearts to do our full duty.

It is over two years since I left Mississippi and came here, and I have fallen in love with her little sister—Arkansas—I have by no means lost interest in my native State, nor have I lost sight of its many noble workers. It is with deep interest I have witnessed the marked and gradual growth of the excellent Record. Of course I appreciate it more than any other literary visitor, as it comes from home, but I truly think it a grand paper doing a grand work. Was glad to see the name of Prof. Wharton added to the editorial staff. It is encouraging to witness the strong and lively tact with which it deals with subjects of Prohibition and Missions. Would to God our South-land were blessed with more such able and efficient influence for these grand causes.

While our State is sadly behind some of her sisters, I am glad to say she is tending upward and prospects somewhat brightening. One very serious hindrance to the progress of Prohibition is the temperance sentiment which is so depressing to mission Sabbath schools and other practical features of religious work. Could you give a young preacher a suggestion for stemming the tide

of such a predominant influence on one hand, and the distracting features of armenianism on the other? (Yes, but not this week—Ed.) Many of our people have been badly confused and contending over the communion quibble; but I trust prospects are now looking more toward a settlement of the confusion.

I think our Arkansas Evangelist much improved lately, and I trust, doing more good; but it seems difficult to get many good brethren to appreciate its value. Some will depreciate it with sneers, as "another sick baby," etc. May the Lord forgive and remove trifling prejudices from his people, and grant us prosperity. The Lord continue to prosper the Record and its readers.

June, 1885.

W. T. LOWREY.

There are all the Seminary Students? Two weeks ago was published in each of the Baptist papers of the South a request for the name, present postoffice direction, and the year of attendance in the Southern Baptist Theological Seminary of each student. I asked of each to give this on a postal card directed to me at 101 W. Chestnut, Louisville, Ky. Up to this time I have heard of nearly one thousand former students. I offered a catalogue and sermon by Dr. Broadus at the funeral of Dr. Riggan as an inducement to send the postal. It is of great importance to get these directions, as they are needed to enable us to prepare a catalogue of each student of the past. Let no one take for granted that we know his postoffice. We often think we know the direction of a student and find out that it has been changed. Many of those who occupy prominent positions and whose residence is known to the whole denomination have recognized the importance of sending theirs, for which we thank them. Will each one who has not already replied send his postoffice at once? else I shall have to write another notice and arraign the delinquents for want of business punctuality. As a matter of course when a student is dead we cannot expect a response, but surely more than nine-tenths of our former students are yet alive. We should also be obliged to the near friends of any deceased student if they will inform us of their death and the definite day and place of its occurrence, with any other particulars they may see fit to give.

JAMES P. BOYCE.

Louisiana Notes. I found Rayville church pastorless. They think of calling Bro. T. N. Rhymes, who preached to them last year. The failure of crops delayed them in making a call. Brother Rhymes is pastor at Alto. Oak Ridge is also pastorless. Elder P. Galvin is in the mission work. Brother Galvin is

the star of Louisiana, and will grace any pulpit in the South. The brethren at Arcadia expect a revival soon. "The field is ripe unto harvest." Brother Lee is pastor, and is doing some hard work. He preaches to four churches, and one is over forty miles from home through the country.

Elder J. R. Edwards has a good school at Arcadia. He preaches to three churches. Downsville is a live church and has a live Sunday-school. Brother Edwards is much loved by all of his churches. I found Farmville a model church. Brother Lee has some noble helpers. Hon. J. A. Ramsey is the best of the gospel, and is one of the best lawyers in North Louisiana. He is Secretary of the Louisiana Mission Board of this State. Brother Ramsey gives one-tenth of all he makes to the Lord, and the Lord blesses him. Would that we had more such men. I went to Shiloh and found some noble brethren. Brother Everett was in a meeting at Mt. Lebanon. Space will not permit me to mention all the places I have visited in the interest of the Record.

I have preached as I went along, and for this time of the year, have done good work for the Record. Our churches need a paper. The Record is our paper. Let us read it, work for it, and pray for it. If I continue in the work, I want the cooperation of all the pastors and brethren in Louisiana.

R. M. BOONE.

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J. P. EVERETT.

The Resurrection. Judging from the Editor's comments on my published articles on the resurrection, that my views upon that subject are not quite fully comprehended. I offer the following observations as tending to make them still more intelligible.

"There is a natural body, and there is a spiritual body." The spiritual body, that with which we are to be clothed in the resurrection, is even now contained in our animal bodies, and is of

its living, holy nature, and is the change which we call death. Man in his essential nature, never dies, as a living person, never dies, and believeth on me shall never die." It is this spiritual body, above alluded to, that is the proper medium of our manifestation as real persons to other spiritual beings like ourselves. In the wise and good providence of God, this body, with its inhabiting spirit, is clothed for the purpose of moral discipline, or the testing of character is confined within our present corporeal frame; but it is to be delivered at the moment of death, or at such other time as God may appoint.

It is this living, unchangeable body with which nature is to be clothed; and which the Apostle Paul speaks of as our house which is from heaven, or is "adorned in the heavens." It is admitted that the bodies which we inhabit years ago are not now here to carry the fleshly bodies; no more shall the fleshly bodies be clothed at death be necessary to our continued consciousness of personal identity; for, as above stated, the real person, with its proper body, is unaffected by death otherwise than as it is set free from that event, and permitted to enter upon higher scenes of action and enjoyment for which its pure God-like nature does so preeminently qualify it. This deliverance of the spiritual body from its tenement of clay, is what is called the resurrection. Death, to which we are so accustomed to look forward with dread, is nature in travail to give birth to the real man—the man that is foretold in the analogies of nature, and revealed in the Bible as forthcoming. Abraham, Isaac and Jacob, Moses and Elias, and if these, then, all the blood-bought throng of the ages past—yes, even our own departed ones—those of them who left us in the quietest days of infancy, or in the bright, happy period of early youth, or in the vigor of mature manhood or womanhood, or when bowed down by the weight of years—all these are now clothed with those glorified, immortal bodies.

In conclusion, let me ask, is not this view of the subject, forced upon us by a correct interpretation of Scripture, and by the voice of nature including man's more cheering than the old theory of a literal resurrection of our animal bodies, to which from wrong days of early life, and more force of habit, we were wont to adhere? Does it not rob the grave of its terrors, and cheer the soul with the poet:

"Hither no more come, when death's shadowy host, I'll gladly go with thee." T. F. H.

Why? How oft, from the depths of the Christian heart, looms up the inquiry, why am I thus? Why this inert, lethargic state, when the time for many's life-work is so short? I have been a privileged reader of the Record for some time, and I see so many little Christians at work for the master; so many revivals of religion, that my heart is drawn out in love to the paper, as well as to the dear old State, into the bosom of whose waters my dear old mother was buried in baptism more than forty years ago.

In a recent issue I see a sermon by Rev. A. McLaren, "The Secret of Tranquillity." It seemed to me that that sermon was worth a year's subscription to the paper. Oh, the preciousness of that secret. May God in his matchless love put it into the heart of many to apply to him for the full fruition of that secret.

Again, why are we so chary of the time and services rendered the Master, when we are the purchase of his blood? Is the race not worth the winning, that we run so tardily for it? Would we tender the lappary cents for a jewel worth hundreds of dollars? No! We would not thus insult him, and yet, in the country, you find Christian communities, apparently content themselves with preaching two or three months, and they wonder that church is so cold.

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for the cause of temperance, and the benefit of their race of people. I expect you would like to hear from us poor Baptists down here. Well, we are trying to build a house at Shiloh, and expect to have it up by the first of October. There are two little churches, close by that, we want to put in it when we get our house up. I organized a church last fall, two miles east of Shiloh, and preach there twice a month. On the fourth Sabbath in May, had five additions to our church, and on the second Sabbath in June, have very interesting meetings and a deep interest manifested for the Baptist cause. I also preach once a month ten miles below here in a school house to a large and attentive audience. The harvest is great here, but the laborers are few. We need men here to preach in the spirit and power of God. If we had such, this section of country could soon be brought into the Baptist church. Brother Gadd is the nearest Baptist minister located at Jackson, ten miles from here. Bro. Spencer, of Baton Rouge, twenty miles. So you see what a large field an old man seventy-two years old has to labor in. Brethren and sisters of Mississippi, I ask your prayers for and in behalf of Eastern Louisiana.

June, 1885.

W. T. LOWREY.

There are all the Seminary Students? Two weeks ago was published in each of the Baptist papers of the South a request for the name, present postoffice direction, and the year of attendance in the Southern Baptist Theological Seminary of each student. I asked of each to give this on a postal card directed to me at 101 W. Chestnut, Louisville, Ky. Up to this time I have heard of nearly one thousand former students. I offered a catalogue and sermon by Dr. Broadus at the funeral of Dr. Riggan as an inducement to send the postal. It is of great importance to get these directions, as they are needed to enable us to prepare a catalogue of each student of the past. Let no one take for granted that we know his postoffice. We often think we know the direction of a student and find out that it has been changed. Many of those who occupy prominent positions and whose residence is known to the whole denomination have recognized the importance of sending theirs, for which we thank them. Will each one who has not already replied send his postoffice at once? else I shall have to write another notice and arraign the delinquents for want of business punctuality. As a matter of course when a student is dead we cannot expect a response, but surely more than nine-tenths of our former students are yet alive. We should also be obliged to the near friends of any deceased student if they will inform us of their death and the definite day and place of its occurrence, with any other particulars they may see fit to give.

JAMES P. BOYCE.

Louisiana Notes. I found Rayville church pastorless. They think of calling Bro. T. N. Rhymes, who preached to them last year. The failure of crops delayed them in making a call. Brother Rhymes is pastor at Alto. Oak Ridge is also pastorless. Elder P. Galvin is in the mission work. Brother Galvin is

the star of Louisiana, and will grace any pulpit in the South. The brethren at Arcadia expect a revival soon. "The field is ripe unto harvest." Brother Lee is pastor, and is doing some hard work. He preaches to four churches, and one is over forty miles from home through the country.

Elder J. R. Edwards has a good school at Arcadia. He preaches to three churches. Downsville is a live church and has a live Sunday-school. Brother Edwards is much loved by all of his churches. I found Farmville a model church. Brother Lee has some noble helpers. Hon. J. A. Ramsey is the best of the gospel, and is one of the best lawyers in North Louisiana. He is Secretary of the Louisiana Mission Board of this State. Brother Ramsey gives one-tenth of all he makes to the Lord, and the Lord blesses him. Would that we had more such men. I went to Shiloh and found some noble brethren. Brother Everett was in a meeting at Mt. Lebanon. Space will not permit me to mention all the places I have visited in the interest of the Record.

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